The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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From the Philadelphian.

THE MILLENNIUM TO BE INTRODUCED BY PRAYER.

Mr. Editor.—This has been justly styled, "The age of action;" especially among the friends of Zion. To one who is looking for the glory of the latter day, this is a pleasing encouraging fact; but it will be remembered, that the glory of that day will be most distinguished by the love and worship all men will pay "to Him that loved us and washed us in his own blood." Action, in the peculiar sense of the common phrase, will then cease. The world will have been converted. True—there remaineth yet very much land to be possessed; many battles are yet to be fought; but not by might, nor power: the spirit of God is the grand agent, and all who fight without it, only beat the air. If this great day is approaching, its surest indications will appear in the spirit of prayer that pervades the church. It is now more than half a century since the hopes of the church were greatly revived on this subject by the establishment of the "Monthly Concert for prayer." This seemed to strike at the root of divisions, and call all the faithful in Christendom into one grand effort, for the enlargement of Zion. Divisions have been healed—the Bible Society has sprung up, and this has made way for the Tract Society; but there is one sign of the times, which augurs ill: *the Monthly Concert is strangely neglected.* If there are a few churches in the land which do not deserve this censure I rejoice; but truly I know not where these churches are. The world do not forget their yearly and monthly days of festivity; do they not put us to shame?

There is not an evening of the month, when earth should be so much like heaven, as that of the first Monday. Every other petition should be merged and ourselves forgotten in the single prayer, "*Thy kingdom come.*" Our thoughts should run to and fro in the earth, and gather arguments from every declining church, every heathen temple, every suffering missionary, and every revival of religion, to enforce our pleas with the great Head of the Church, that he would establish and make Jerusalem a praise and joy in the whole earth. But what a picture does the Conference Room present on the first Monday evening in the month! If President Edwards, who founded this institution in America, should return to one of these meetings, he would probably suppose he had mistaken the place or the evening, and think he had found the weekly lecture of some good man, whose people had no time to spare for such purposes. A lecture, two prayers in the usual manner of the conference, with two psalms, long drawn out line by line, before they are sung, make up the service of the evening. I now remember one man in the State of New York, who neglected this meeting, and his reason was, that he preferred his closet, where he could pray for the revival of Religion and the conversion of the heathen without the interruption of a lecture; he always sent his dollar, but he would not attend himself till the meeting could be made a prayer meeting, and the original design be pursued. Now, if you will prepare a well digested summary of missionary intelligence, foreign and domestic, including notices of revivals, and publish it at the close of each month, to be read in the Monthly Concert, I believe it will do more good than all the sermons that can be preached on the neglect of the churches to attend. T.

From the Connecticut Observer.

CHRISTIAN TRAVELLERS ON THE SABBATH.

We have heard of professors of religion, whom much persuasion was necessary, to prevent leaving our large cities in Packets and Steam Boats and Stages, on the Sabbath, though they could give no better reason for it, than that they should reach home one day sooner, and save one day for business, into the bargain. And we have heard of others, with no better excuse—though a better is sometimes pretended—whom no persuasions could turn from their purpose. Follow them, in imagination, on their way. It is certainly possible that some passenger, who disregards religion and is glad of an opportunity to show the inconsistencies of christians may be their companion. Suppose he were to point them to some of the following passages out of the Book which they acknowledge not only as containing the rules of duty—but also an exhibition of christian feeling. "Remember the Sabbath day to keep it holy." "My soul thirsteth for God, for the living God; when shall I come and appear before God?" "When I remember these things, I pour out my soul in me; for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." "O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy." "I was glad when they said unto me, Let us go into the house of the Lord." "Not forsaking the assembling of ourselves together, as the manner of some is." If they could persuade themselves that they were sanctifying the Sabbath—which there is some reason to doubt—could they persuade others, after voluntarily deserting the house of prayer and praise, that their feelings at all correspond with the pious sentiments expressed in these passages? Could they convince others that they find "exceeding joy" in the public worship of God, when they had just turned away from the cheerful invitation, "Let us go into the house of the Lord." And though such a scene as we have imagined should not in fact, be witnessed, it must often occur to others who make no pretensions to religion, that the christian, who prefers rather to spend the Sabbath amidst the bustle and noise of a Steam Boat or a Stage Coach, than in the house of God, is, in feeling, very unlike the pious men described in the Bible.

PROVIDENCE AND GRACE.

In South America, a tree grows amidst the rocks, where there appears to be scarcely room for the roots of a little plant; it is called the cow tree, or the milk tree. Not a rain drop falls upon it for several months in the year, and the branches look dead and dried: but when the trunk is pierced, a sweet juice, which is like milk, flows out. At sunrise it runs most frequently, and then the natives go with calabash bowls, and receive the nourishing liquid. When we read of the various ways in which our bounteous Creator has provided "food for every living thing," should we not with praise and love in our hearts say as David did when he read the book of nature, "O Lord, how manifold are thy works, in wisdom hast thou made them all." But there is a more precious book than that which is called "the book of nature," for we can read in it, that so great was the love of our Heavenly Father for us, that he sent his Son into the world to be "a propitiation for our sins." If he so loved us, ought we not to love him? If we do love him, we will keep his commandments.

Youth's Friend.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life and the comfort of death.

ANECDOTE OF REV. J. HALLOCK.

Far as Mr. Hallock was from superstition, he could yet receive valuable hints of duty from the more striking events of Providence. One day he took a walk into his field to see his sheep. On calling them around him, one was missing. After a general survey of the pasture without success, he returned to his house. The thought of the lost sheep still gave him inquitude. At length he concluded to go and make a more thorough search. To his equal surprise and joy, he found the stray sheep, in a remote corner of the field, alive, yet in need of immediate help. The poor animal had passed its head between two rails of the fence, and, unable to extricate himself, had eaten into the earth every thing green within its reach. Having relieved the object of distress, he began to inquire with himself: "What use can I now make of this singular occurence? Is it not possible that some one of my spiritual flock is at this moment is deep distress of soul? I will go through the parish without delay, and ascertain the fact." He went, and actually found a member of his church almost in despair.

TRACT DEPOSITORY.

IN LEXINGTON, KY.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New-York prices—ten pages for one cent. Application to be made to

LUTHER STEPHENS, Agent.

Also an assortment of SABBATH SCHOOL BOOKS, for sale at the same place.

From the Visiter and Telegraph.

ICHABOD INKHORN.

Messrs. Editors,—I have often intended to let you hear from *me*. and nothing but my modesty (of which I have a large share) has hindered me. But, this notwithstanding, I will give you a scrawl of *my* clumsy pen. My neighbor Ichabod Inkhorn is a curious sort of man. With many good qualities he has some right bad ones. He frequently prays in our prayer meetings, and he succeeds tolerably well. With a certain class of people among us he is very popular. Night before last I walked along behind Ichabod and old Mrs. Psalmody as they went home. "I never heard such a prayer in my life," said the old lady, "as you made to night." "O! madam, exclaimed Ichabod, I do hope you will not say that again, I am a poor sinner, I have a proud heart, Oh! don't—don't say any thing like that again." "You did not understand me, said Mrs. Ps., I never heard you make so *poor* a prayer,—It was so cold and lifeless. Little Larkin Lightfoot made a better prayer." Ichabod was at a stand—he coughed and cleared his throat, and thus began; "don't talk so loud, they will hear you behind. But really I think your remarks are rather severe—I am surprised at your thinking so poorly of my performance. When we get home, I will point out the faults of others, and tell you what I thought good in my own." Here I will stop a minute in order to make a few reflections.—You shall hear of Ichabod again presently.

1. Great care should be taken to improve the gifts of people in prayer. 2. Private associations for the purpose of uniting in this duty, should be kept up under the inspection of the pastor or other judicious, and influential individuals. 3. Young converts are frequently brought into *public* too soon or too much. 4. The effect of praise when true humility is in lively exercise, is to make the praised more humble, and to fill the soul with silent shame and self abhorrence. 5. When I see a man making a great fuss about a little compliment, I always take it as a hint that a "little more of the *same*" will not be unpalatable. 6. It is as well not to distress ourselves about a tale, until we arrive at the conclusion. 7. When people speak low of themselves, it sometimes does good to agree with them. Their faces will soon color, if you do. 8. Ichabod has a good many kinsmen in the church, and a brother in the ministry.

Ichabod gives of his substance to the Lord: He always gives some thing to every good object. This is perhaps as it ought to be. He does not give a great deal, however. Some weeks ago he sent some money to a particular person, and there was a good deal said in praise of the donor Ichabod wished to have the credit of the act, and the credit of privacy too. Accordingly when Miss Polly Polehill (who is as good a news spreader as a news paper) was at his house, he gave her his Bible, and asked her to read the sixth chapter of Matthew. Before he gave her the Bible, he had been careful to lay in that place a piece of paper, containing an account of the donation just alluded to When she had read the first four verses, he said, "that is my creed exactly—I am none of your sort that seek praise of men." This was enough. Miss Polly saw the account. She closed the Bible, and now made an excuse for being obliged to return home. As she went she "*gave publicity to the same.*" Every body, that met Ichabod was praising him, while he professed the most profound astonishment, that he should have been detected. He said he had used every precaution.

Inferences.

1 Very many people get all the reward of their good actions in this life. This is true even of many, who profess a strict regard to Christ's rules on the subject. 2. Vanity is very troublesome. It makes men unhappy, and it always must. 3. "Profession is not Principle." 4. There is in the sight of God no difference between such tricks as those of Ichabod, and lying in the worst sense, except that one probably has more meanness than the other. 5. Miss Polly Polehill is a most essential part of —— village furniture. There are many like her, who love a beau, a cup of tea, and a dish of scandal next to their own lives. News, however, good or bad they must have, or die instantly. 6 Every man has some good qualities, or the resemblance of them. Some of this description suits the person, with whom the reader, *probably*, has, a partial acquaintance.

At home, Ichabod moves on in a hurried and confused manner. He never gets to church until the exercises have commenced! and for this he has generally about four reasons to assign. In conducting family worship he is always wrong by some means or other. The family are permitted in the evening to wander off The children go to bed, the servants go abroad, or get sleepy As late as 10 o'clock, the family is called in, and thus the business is shoved into a corner In the morning there is equal confusion. If the servants ever attend, they are kept away back from the fire, if the weather is cold; and in both cold and warm weather there are no seats provided for them. A few of them take their seats on the stair-steps. The rest either stand or sit on the *floor*. Ichabod has learned to sing by note, and he can't bear to hear any others sing, unless he knows them to be proficients in music He says the blacks "slur too much, and know nothing about a double demi-semi quaver;" of course his black people sing none.

A PREMIUM.

1. I do hereby offer a *premium* of one hundred thanks for the best, *approved* essay written to meet the difficulties alluded to, and others which interfere with the performance of family worship in the Southern States.—The essay to be submitted to the editors of the Visitor and Telegraph, and for their paper. The manner in which the duty is performed is shameful. 2. Those people who do not provide *comfortable* seats for their servants as well as for themselves or their best friends, might probably be benefitted by reading James 2d chapter first 6 verses, compared with 3d chapter and 17th verse. "The wisdom that is from above is *without partiality*." 3. Dear Reader—if you have found here a picture of your own mode of doing business, I pray you reform. Don't be led on by the tyranny of a *wicked* custom. *Wicked* it most assuredly is 4 Every body does not act so; I was down on the south branch of Potomac not long since. There is a rich but pious old Methodist gentleman there, who carries on things in another sort of style. Every servant on his plantation attends prayers as regularly as he does, and that both at night and in the *morning*. Query 1, can any thing be done to make Ichabod get to church earlier? if so, what? 2. Would not some people give better evidence of piety, if they would set and keep their "houses in order?"

Ichabod had his child baptized last Sabbath, and although he ordinarily permits his servants to go to church on Sabbath, yet this being a special occasion they all had to stay at home, except the driver and an out-rider.—After worship and the administration of baptism, Ichabod got 8 of his friends to go with him home. He tried to get the minister, but I was glad, when he refused. He also endeavoured to get a great many more to go, but they would not. He said he would not care so much about it, but he had had his child baptized that day. On Monday I saw Major Merry, who told me they had a splendid dinner, and that all things went on well with two exceptions. 1. The minister was not there. 2. Some conversation took place about the Sabbath day, in which Isaiah, 58th chapter, and 13th verse, was quoted. Many other passages were referred to in the discussion. These things damped the joy of the evening very much. I ought to have told you before that the driver and out-rider had orders (as usual) not to leave the carriage, and to have all things in readiness, whenever the people were ready to go.

Inferences.

1. Although elder Epicure and Parson Prings may cry out, that I am trying to take the bread out of their mouths, yet I will bear my testimony against all sorts of "dining parties," and "big dinners," and "good things," on the Sabbath. No man can approve of these special preparations, and be guiltless. 2. When people get their children baptized, they might as well spend the rest of that day *alone and in prayer*. 3. If there were no other reason why people should not make the Sabbath a day of feasting, the detainure of servants from the house of God would be a sufficient one. 4. People cannot be very anxious about the salvation of their servants, when they keep them out watching the horses all day. It does surprise me not a little how a professor of religion can go to a communion table, while they authoritatively exclude, even from the *house* of God, their servants. To say that it is necessary they should stay out is mere trash. Horses might be tied with a rope strong enough to hold a seventy-four. 5. People must be in a great hurry to get home, when they direct their servants to leave the house of God before the services are concluded This is little better than keeping them out altogether. 6. A Minister's example in this, as in many other cases, has great influence. 7. If the beaux will go home with the parson's daughters, it might be well to take that opportunity to enforce the necessity of faith and repentance. They will not come a second time if thus spoken to. 8. The Sabbath is not very strictly observed in our day. There must be a change in this respect, or woe will be unto us. Finally, if "a hint is enough for a wise man," this piece will do great good, or prove many a man a fool. UTAWAOO.

POWER OF GODLINESS.

Anecdote of Swartz.

The following facts stated by the Rev. C. Simeon in a missionary sermon preached in London, are a striking illustration of the power which a *holy man* exerts over the hearts and consciences of the wicked.

"Look at the missionary Swartz—one who has but lately been called to rest; after half a century spent in traversing thousands of miles, and that in a burning climate. Blessed with innumerable seals to his ministry, this man had acquired

such a character among the heathen, that when among a barbarous and lawless banditti; hordes that live by war and plunder, carried on against one another, and all around them—This man, I say, as one evidently engaged only on a heavenly design, was suffered to pass with his catechumen through contending parties of them, unsuspected, unmolested.—They said *"let him alone—let him pass; he is a man of God."* This apostle of our own day has saved the inhabitants of a fort from perishing by famine, when the neighboring heathen have refused to supply it with provision on any other assurance than that of his word.—Even that tyrant, Hyder Ally, while he refused to negociate in a certain treaty with others, said, *"Send me Swartz—Send me the Christian Missionary,"* said this Mahometan, *"I will treat with him, for him only can I trust."*

MONTHLY CONCERT AT THE SANDWICH ISLANDS.

From the Journal of the Rev. Wm. Richards, published in a late number of the Missionary Herald. Under date of July 3, 1827, he writes as follows:

"In this meeting the people manifest a deep interest, and nearly as many attend it as upon the Sabbath. I conduct it in a manner similar to that in which these meetings are conducted in America. I endeavor to enlighten the people respecting the religious state of all the different nations of the earth. Two of the prayers are always made by the natives.

"At nine o'clock this morning, I received a request from the chiefs to repair immediately to the church, for such multitudes had already collected, that the house and *ranais* were crowded to overflowing, and many were sitting in the hot sun, and would suffer exceedingly with the heat were they compelled to sit until the usual hour of service. I immediately repaired to the spot, and found that not only the church, but the yard, which is 200 feet long and 100 wide, was completely filled, and many were sitting without the yard. Multitudes are now in Lahaina, who have come from a distance to attend the examination of the school. I think there were at least 1,500 present from the back of the island, many of whom have never heard the Gospel before, except by report Many appeared to feel, that it was in reality glad tidings of great joy to all people. But whatever may have been their feelings, the day to us has been a very pleasant one The hope that some of the thousands around us may have this day gained so much knowledge of the way of salvation, as that they may be induced by the Holy Spirit to walk in it is truly animating."

ASAAD SHIDIAK.

Intelligence respecting Asaad Shidiak, as late as November last, has been communicated by Mr. Goodell in a letter very recently received.

"Asaad Esk Shidiak, (he says,) as you will rejoice to hear, is still alive, and is an eminent instance of the power of divine grace in supporting his afflicted servant under all his suffering What a religion is that, which can convert a prison into a palace, and look upon tortures and death with a smile! It has been satisfactorily ascertained that his bodily health is at present good, which his enemies pretend to construe into evidence, that he is possessed with a devil. From the fact that he has been so long preserved, we are encouraged to hope, that he will in some way be yet delivered; and, having learned many important lessons under divine teaching in his prison, may be prepared for more extensive usefulness. And when we think of Joseph's imprisonment before his exaltation, and indeed of God's ordinary dealings with his people in all ages, we are the more encouraged in this hope.

"If it would give joy to the churches to hear that his bands of iron were broken, and his prison door set open; and that his powerful eloquence was thrilling through the hearts of ten thousands, "from the land of Jordan and of the Hermonites, throughout all the hill country of Judea," and even to the utmost heights of Lebanon, "then let them desire mercies of the God of heaven concerning this" matter. Yea let them with one accord pray to the God of Daniel—the unfailing refuge of his people in all generations."

Mis. Her.

THE CAPTIVE AFRICAN RESTORED TO LIBERTY.

Letter from a Gentleman in Natchez to a Lady in Cincinnati.

NATCHEZ, April 7, 1828.

This letter will be handed to you by a very extraordinary personage—no less than your old acquaintance Prince, (or Ibrahim,) who is now free, and on his way to his own country—where he was captured in battle nearly forty years ago, and has been in slavery nearly the whole of that long period upon the plantation of Mr. ——— Foster, in this county. I am much gratified to have been the instrument of his emancipation, although from his advanced age, (sixty six years) he can but possess merely a glimpse of the blessings to which he was entitled from his birth.

As I happen to have a leisure half hour, I will give you a sketch of the manner in which his liberation has been brought about. You may recollect that I frequently suggested to him, that if he would write a letter, I would have it conveyed for him to his own country. I think it was early in the spring of 1826 that he wrote his letter in my office, which I directed to the care of our Consul General at Tangier, (Captain John Mullowny.)—Thomas B. Reed, Esq. one of our senators, took charge of the letter to Washington, from whence it was sent by the department of state to its destination During last summer I received a letter from the department of state, informing me that the letter had been forwarded, and a translation of it returned; and I was requested to inquire on what terms Mr. Foster would liberate Prince, to the intent that he might be returned to his own country. On applying to Mr. F. he agreed to give him up without any compensation, conditioned that he should not enjoy his liberty in this country. I informed the president of the result of my inquiry, and a few weeks ago I received a letter from Mr. Clay, asking of me to complete the agency, and to send Prince on to Washington City, for which purpose I was authorized to draw for a sum of money necessary to defray the expenses of his journey, and to clothe him if necessary. But the poor old man, when the news was communicated to him that he was to be free and return to his country, where he is, we have no doubt a lawful king (of a country called Timboo) he looked at the old companion of his slavery, the mother of his nine children—he could not agree to part with her. She too—how could she part with him! She wished to follow him to the end of the world. What was to be done? I had no authority to interfere as to her, and I felt almost grieved that I had taken a solitary step in the business, believing that separating the old couple would no doubt accelerate the death of both.—However, it rejoices me to tell you Isabella is with Prince—they will both call and see "Miss Jane," as the old man, you recollect, always called you. I applied again to Mr. Foster, who is a truly amiable and worthy man, he could not find in his heart, to separate his old and faithful servants, and for a very small sum (compared to the value of Isabella as a servant) he agreed to give her up. So soon as his intentions were known I requested a young gentleman of the bar to head a subscription paper for Prince, asking of his friends to assist him to purchase his wife Two hundred dollars was the sum required In a very few days he had a surplus of $93. Several gentlemen gave him $10, one gave him $15, and many gave him $5, and a very few gave him less than $1.

Prince has also several certificates voluntarily given to him, of his uncommon good conduct for twenty four years. N. A. Ware, Esq. has kindly undertaken to see him safe to Washington City. I expect he will remain three or four days in Cincinnati, and he will call on you in all his finery, (I have had an elegant Moorish dress made for him,) and perhaps attract some attention. I write you this long history, that you may be enabled to give some account of your distinguished visiter.

Prince is really a most extraordinary man, born to a kingdom—well educated, for he now writes Arabic in a most elegant style—brought a slave into a foreign country, he has sustained a character for honesty and integrity which is almost beyond parallel; he has been faithful, honest, humble and industrious; and although he adheres strictly to the religion of his country (Mahomedanism) he expressed the greatest respect for the Christian Religion, and is very anxious to obtain a Testament in his own language, that he may read the history of Jesus Christ. I wrote to the president to request one for him, but that part of my letter was not answered. I am however in hopes, if one is to be had at Washington City, he will be gratified on his own application for it.

Prince called to see us yesterday with his wife and sons, who are really the finest looking young men I have seen. They were all genteelly dressed, and although they expressed themselves pleased with the freedom of their parents, there was a *look of silent agony* in their eyes I could not bear to witness. I hope the old man will be able to realize his prospects and regain his property, which if he does, he says he can buy them free at ten prices.

THE WORLD.

We are to remember that it is *The World* that constitutes our outward circumstances. We are to avoid its snares, to repel its attacks, to suspect its aids and succours. The powers of the world are often *christened* but seldom christianized. Like the Saxons of old, they enter the land as auxiliaries, and remain in it as conquerors and lords.

Coleridge.

I have beheld the vain pomp of grandeur, the dreams of ambition, and the allurements of fame; and even while the illusion was most dazzling, my heart still shrunk from it, and was attracted towards a more sublime idea—a more substantial enjoyment.—*Necker.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JUNE 11, 1828.

INDIANA COLLEGE.

The Rev ANDREW WYLIE D. D of Washington, Pennsylvania, has been appointed President of the College of Indiana, at Bloomington.

REVIVALS IN KENTUCKY.

SHELBYVILLE.

During the continuance of a Five Days' Meeting at Shelbyville, which closed on Tuesday of last week, between seventy and eighty were added to the Presbyterian Church, on a profession of their faith and repentance; and upwards of one hundred others, we are informed, came to the anxious seats, desiring the prayers of God's people.

SPRINGFIELD CHURCH,

Montgomery County.

At a Four Days' meeting in this Church, which closed on Monday of last week, between fifty and sixty persons, were added to the Church; and about eighty others, professed anxiety about the salvation of their souls.

PISGAH.

To the Editor of the Western Luminary.

PISGAH, June 4th, 1828.

Dear Sir,

We are happy to have, it in our power, through the medium of your press, to inform the friends of the Redeemer, that the Lord continues to carry on the good work he began in December last, at the Pisgah Church, Woodford County. At our late Sacramental meeting, eighteen persons, having given satisfactory evidence of a change of heart, were received into communion of this Church; (of these four, had been conversed with by one of the neighbouring Sessions, but at this time attached themselves to Pisgan, where they naturally belong;) and several others, whom the session, in a judgment of charity, would willingly have admitted to membership, from their high views of the perfections of the Deity, the sacred purity of the ordinance, and a deep sense of the deceitfulness of their own hearts, thought fit to exclude themselves. The Church at a very early hour upon the Sabbath, was filled to overflowing, and before the morning exercises of *any kind* commenced, exhibited a more than common degree of that spirit of solemn awe which Jacob felt when "he said, how awful is this place, it is none other than the house of God, &c."—The inquiry meetings of each day were deeply interesting, but peculiarly so on Monday, both on account of its increased numbers, and the repeated complaints of hardness of heart, yet strong desires to be delivered from the power of sin. A great anxiety to be taught "in the right ways of the Lord," manifested by all on the anxious seats, at the close of the meeting, have a strong claim upon the sympathies and prayers of all, who have been brought to see the sinfulness of sin, and the beauties of holiness. 'Tis the Lord's doing, and to him be all the honor.

A private member of the Pisgah Church.

LAWRENCEBURGH.

Extract of a letter from the Rev. John R Moreland to the Editor of the Western Luminary dated

JUNE 9th, 1828.

Mr Skillman,

I attended a meeting at Lawrenceburgh, Anderson county, which commenced on the 30th of last month, and ended the 3d of the present. The Lord appeared to be gloriously present with the people. Twenty six professed to obtain a hope of life eternal, and made a public profession of their faith. A Church was organized, consisting of between 30 and 35 members. Oh that the people of God would pray for this infant Church.

Yours very respectfully,
JOHN R. MORELAND.

REMARKS ON PRAYER.

BY DR. DWIGHT.

What is *the true nature, and efficacy, of the prayers of such persons as are under conviction of sin?*

"Some divines," says the great Dr. Dwight, "have strongly encouraged, and others utterly discouraged, convinced sinners from praying. Those of the latter class, founding their opinions on the declaration, that *the prayers of the wicked are an abomination to the Lord*, observe, that the prayers of convinced sinners cannot be acceptable to God; that they cannot reasonably be expected to be either heard or answered and that, therefore, it is unjustifiable to advise such sinners, or any sinners whatever to pray at all.

"According to the opinion, which I have recited, no man can, with any propriety, pray for his regeneration. The sinner cannot pray for it, because his prayers are sinful and abominable. The saint cannot pray for it, with propriety, because he is already regenerated, and cannot possibly, either need, or receive, it. Thus the greatest blessing ever given to man, and that on which all other blessings depend, cannot be prayed for by him who receives it; and stands, therefore, on a ground totally diverse from that, on which all other blessings rest; viz on such a ground, that a man can never ask it for himself.

"*The prayers of convinced sinners*, it is said *are insincere, and therefore abominable to God.* In answer to this objection I observe, that a sinner whether convinced or not, may undoubtedly pray with insincerity in all instances; but there is no invincible necessity that his prayers should always be insincere, notwithstanding he is a sinner. A sinner may, from a sense of his danger and misery, pray as sincerely to be saved from that danger and misery as a saint. His disposition, I acknowledge, is still sinful, and his prayers are wholly destitute of moral goodness But the mere wish to be saved from suffering, is neither sinful nor holy On the contrary it is merely the instinctive desire of every percipient being, without which he would cease to be a percipient being. That there is any thing hateful to God in this wish, whether expressed in prayer or not I cannot perceive; nor do I find it declared, either by Reason or Revelation. It may, indeed, be united with other desires, and those either virtuous or sinful; according to the prevailing character of the mind, in which it exists; and the whole state of the mind may be accordingly denominated virtuous, or sinful. Still this desire is neither morally good, nor morally evil, and therefore, neither pleasing, nor displeasing, as such, in the sight of God.

"That God pities sinners, as mere sufferers, will not be doubted: otherwise he would not have sent his Son, to redeem them from sin, and misery That he pities them more, when strongly affected with a sense of their guilt, and misery, than when at ease concerning both, will, I think, be readily believed. The sinner is certainly not less an object of compassion, but much more, when feeling the evils, in which he is involved; and I can see no reason, why he may not be more an object of divine compassion, on that account, as well as of ours. The cries of the sinner for mercy, are not therefore, in themselves sinful; and there is nothing to make the sinner less, but much apparently, to make him more, an object of the divine pity.

"As the sinner knows, that *regeneration is the only possible mean of escape, and safety*, so he may, and plainly will feel, in the same degree, the necessity of *regeneration* to him, as of *safety*. For regeneration then, he will cry with the same ardour, and the same freedom from sinfulness in this prayer considered by itself, as for salvation, or deliverance from suffering.

"That the prayers of unregenerate men are not virtuous, must undoubtedly be admitted: for nothing can be virtuous which does not proceed from a heart, good in the Evangelical sense. That they are sinful, so far as they are of a moral nature, must also be admitted, at least by me. The declaration of *Solomon*, that *the prayers of the wicked are an abomination*, appears to me, together with others of the like import, to *be a description of the prayers of wicked men, as they are in their general nature; and not as the mere cries of a suffering creature for mercy* In these, considered by themselves, I see nothing of a sinful nature. *They are not indeed objects of the divine Complacency;* and the sinner, who offers them, is clearly an object of the divine anger. But I see no evidence, that *the prayers of such a sinner may not be objects of the divine Benevolence*, and regarded by the Infinite Mind with compassion. *To that compassion only are they addressed* The cries of a profligate vagrant in distress, render him more properly, and more intensely an object of compassion, and more especially entitled to relief, although he is still profligate, from a good man, that he would be, were he to continue insensible and hardened under his sufferings, and thus utterly unfitted to have any proper views of his need of relief, or the kindness of his benefactor in furnishing it. I see no reason, why God may not regard suffering sinners in a similar manner. That he does, in fact, thus regard them, is, I think, unswerably evident. Regeneration regularly following such prayers, and being regularly communicated to the subjects of them, in the course of God's Providence, whenever it exists at all That this is ordinarily, nay, that it is almost always, the fact, cannot I think, be be questioned. All sinners under conviction pray: and of such sinners all converts are made To convinced sinners, crying to God for mercy, Regeneration is communicated by the Spirit of God; and we are not, I think warranted to conclude, that it is given to any others. As, then, the whole number of regenerated persons is formed of those, who have been convinced of sin, and who have been diligently employed in prayer, while under conviction; it is plain, that their prayers are not abominable, in such a sense as to prevent the blessing, prayed for, from descending upon them; and therefore, not in such a sense, as rationally to discourage them from praying.

"*The prayer of the Publican* is, in my view, a clear and strong illustration of the justness of these remarks. There is no proof, nor in my opinion any reason to believe, that this man was regenerated. On the contrary, he declares himself, in his prayer to God, to be a sinner. As this declaration is put into his mouth by our Saviour; it must, I think, be considered not only as a sincere declaration, but a correct one; expressing with exactness the precise truth. He was, also, a convicted sinner, as is evident from his own words, and from the whole tenour of the parable. *Yet he was justified rather than the Pharisee.* The *Pharisee* came before God with a false account of himself; with a lofty spirit of self righteousness; and with an unwarrantable contempt for other men; particularly for the publican. The *Publican* came with a strong and full conviction of his sin, and his supreme need of deliverance. With these views, confessing himself to be a sinner merely, he earnestly besought God to have mercy on him. His sense of his character was plainly just; and his prayer, being the

result of his feelings, was of course sincere. Thus far I consider him as justified, and no farther If he was regenerated in consequence of his prayer, and justified in the Evangelical sense; the parable becomes completely decisive to my purpose; and furnishes all the encouragement to convinced sinners to pray, which can be asked But this I will not at present insist on; because it is not expressly declared; although in my own view, it is fairly and rationally inferred from the strain of the parable.

"These observations I have made at the present time, because the subject could scarcely fail of occurring to your minds; and because difficulties could scarcely fail of attending it, in the view of some persons at least, which it must be desirable to remove. Allow me however, to observe, that divines, so far as I may be permitted to judge, have insisted on the metaphysical nature of this and several other subjects in such a manner, as rather to perplex, than to instruct, those who have heard them. To unfold, or to limit, exactly, the agency of moral beings seem to be a task imperfectly suited to such minds as ours What the *Scriptures* have said concerning this subject we know; so far as we understand their meaning. We also know whatever is clearly taught us by *Experience* Beyond this our investigations seem not to have proceeded very far; and almost all the conclusions, derived from reasonings, a *priori* have failed of satisfying minds, not originally biassed in their favour."—*Dwight's Theology, Vol. 2, Page 448—50. 4th Edit.*

From the New-York Observer.

THE GENERAL ASSEMBLY.

FROM OUR CORRESPONDENT.

Philadelphia, May 15, 1828.

GENTLEMEN—The General Assembly of the Presbyterian Church met, agreeably to appointment, in the First Presbyterian Church in this city, May 15, 1828, at 11 o'clock A M., and was opened by the Rev Dr. Heron, the Moderator of the last Assembly, with a Sermon from 1 Timothy, 4, 16, "Take heed, therefore, to thyself and to thy doctrine, and continue in them; for in so doing thou shalt both save thyself and them that hear thee."—This sermon was an able and faithful exposition of the duty of Christian ministers. The first topic, the duty of ministers to themselves, was one of peculiar interest. It came home with pungency and power to the heart and conscience of every member of the Assembly. As far as I could judge, every one was made to feel that duties to ourselves were greatly neglected.—The other topics of the discourse, the doctrines which the Christian minister is to preach, and the effects of preaching these doctrines, were very interesting and practical.

The Assembly was constituted with prayer, and the usual committees were appointed; after which an adjournment was moved till 5 o'clock and carried.

The Assembly convened at 5 o'clock agreeably to adjournment. The Rev Ezra Stiles Ely was chosen Moderator. No business of special interest was transacted this evening. There are found to be about one hundred and fifty members in this Assembly, and a very unusual proportion of young men who have been from two to ten years in the ministry. A harmonious and truly Christian spirit seems to prevail among the members.

Friday, May 16—Business has flowed in upon us abundantly this morning, and we have gone on rapidly in its accomplishment. Presbyterial reports on the state of religion were made the order of the day for Monday morning it being announced to the Assembly that the delegate from the General Association of New-Hampshire would be obliged to leave us this morning, he was requested to read the Narrative of the state of religion within the bounds of that Association. This Narrative was full of deep interest, and gladdened many a heart and brought tears from many an eye. It appeared that many and large portions of the State had been visited by the gracious influences of the Holy Spirit. About 1200 had been added to the churches, and about 1200 were reckoned among the fruits of the revivals within the year. Their various benevolent and charitable institutions had gone on with new vigor and enlarged efforts.

The General Assembly resolved to set apart Wednesday next as a day of thanksgiving, humiliation and prayer. I believe every member of this body rejoiced that such a resolution was brought forward.

A communication was received from the Board of Managers of the American Colonization Society, which was committed to a select committee.

Saturday, May 17.—This whole morning has been occupied by the discussion of a subject which was brought before us last evening. The discussion was concerning principles, rather than the case in question, which was one of not sufficient interest to engage the attention of your readers. I have nothing, therefore, of general interest to report to you to-day.

Monday, May 19.—The Assembly took up the order of the day viz the hearing of Presbyterial reports on the state of religion. These reports have been generally of a highly interesting character, as you will more fully learn from the condensed Narrative which I hope to send you in a few days. It is said that they have never before furnished so much occasion for gratitude and thanksgiving to the Great Head of the Church. Most of the Presbyteries and very many of our churches have, within the year, been blessed with the special influences of the Holy Spirit. Thousands of hopeful subjects of renewing grace have been admitted to Christian ordinances, and thousands more are waiting for an opportunity to follow in their steps. I hope to be able to communicate more information on this subject at a future time.

PHILADELPHIA, May 20, 1828.

This morning the General Assembly took up the unfinished business of last evening, and heard the remaining Presbyterial reports on the state of religion. The impression made on every mind by these reports is, that the Lord is doing great things for Zion.—The march of moral and divine truth, in her majesty and power, is onward. The peculiar and distinguishing spirit of this age is found more generally than ever before, to pervade all our churches. They are waking to the duty and privilege of bearing a part in supporting the various benevolent institutions of the day They are becoming more practically acquainted with the proper way in which moral influence can be successfully exerted. Most of the Presbyteries reported something done to suppress the vice of intemperance within their bounds.—And in many instances very energetic measures have been adopted, which promise the most beneficial results.

Several Presbyteries also reported the adoption of measures to promote the better observance of the Sabbath. Let Christians faithfully and perseveringly exert their influence in regard to these two objects, and a great change will soon be manifest in the moral aspect of our land.

The report of the Board of Trustees of Princeton Theological Seminary, and that of the Western Theological Seminary, were received. In connexion with the last mentioned, a letter was read from Rev. J. J Janeway, D D. signifying his acceptance of the Professorship in the Western Seminary, to which he was appointed by the General Assembly a year ago.

A complaint of the Presbytery of Philadelphia against the Presbytery of Columbia in the Synod of Albany was taken up, and, after some discussion committed to the Judicial Committee to consider the same and report thereon before the rising of the Assembly. The ground of complaint in this case is, that the Presbytery of Columbia licencensed a candidate to preach the Gospel, who had been refused license by the Philadelphia Presbytery, on account of his holding certain doctrinal sentiments which were deemed objectionable.

The Judicial Committee reported the appeal of some of the Pew-holders in the First Presbyterian church of Troy from the decision of the Synod of Albany, which was put upon the docket.

The Assembly, this afternoon, had a recess to attend the anniversary of the American Sunday School Union. The report of the Board of Managers of this Society was of a most cheering and animating nature. Very large additions have been made to the number of Schools, Teachers, and Scholars during the past year. Several agents have been employed in the service of the Society, who have performed near 350 weeks labor in promoting its great objects in different parts of the United States. I was sorry to learn that so little of this labor had been performed in the Western and Southern States. While the Middle, Northern, and Eastern States, have been roused by their heralds to noble purposes, how few have been heard along the shores of our great western waters. It is time—high time that a powerful effort was made in behalf of the rising generation of the West and South.

The Board report an addition of 80,000 scholars to the number given in their last annual statement.

The importance of this Institution is beginning to be felt the overwhole land; and its benefits are seen in its happy fruits. Within the past year, about 1,000 members of the Sabbath Schools have given evidence of conversion.

From the New-York Observer.

FOREIGN NEWS.

Since our last, London, Paris and Havre dates have been received here to the 18th April. At Boston, London papers to the 20th, and Liverpool to the 21st.

PASSAGE OF THE PRUTH.—The London Courier mentions the receipt of despatches from St. Petersburgh at the Russian Minister's, which were said to bring information that the Pruth had actually been passed, "There has not been for weeks past any doubt that the Russians would cross the Pruth as soon as the weather permitted. Whether they cross ten days sooner or later can be of no moment. It is the passage of the Danube that will be of the most importance, and we still trust that the Emperor will pause before he takes this last step, the consequences of which are looked forward to with such anxiety by all those Powers which are desirous of preserving the peace of Europe."

GREECE.—Sixty eight transports have arrived in the Archipelago from Alexandria, to carry home the Egyptian troops still remaining in the Morea.—Tripolizza is little more than a heap of ruins; the greater part of the town was burnt and abandoned by the inhabitants.

An Anconn date states that all the Greek ships of war and merchantmen at Zante had, with the permission of the Government, hoisted their national flag on the 18th, a proof that the new Government of Greece is considered as likely to be consolidated, and that England recognizes its independence.

DOMESTIC NEWS.

The following is a list of the persons, who lost their lives by the accident on the Car of Commerce, viz: *Deck Passengers*—Daniel Saunders, Isaac Smith, David C. Smith, A. Jesup and G. Jessup, (brothers) George Bartlett, and Mr. Parole, (a Frenchman.) *Engineers*—Chs. Ivers and James A. Pratt. *Of the Crew*—John Collins, Wm. Farrell Wm. Hunstman, Mr. Frederick, Norton Bradley, Peter, (a French boy) and five blacks, most of them free persons. Two have died in the hospital at this place, whose names are Scott and Crouch, making altogether twenty two.—*Louisville Focus.*

INFIDELITY.—An instance of heroism occured at Rochester, N. Y. which deserves to be made public. On Sunday a child fell through the gate bridge in that village, a few rods south of the Falls of the Genessee. Its cries attracted the attention of a person named Peter Keyser, who immediately plunged into the river, followed the child, rapidly drifting towards the Falls, and at the imminent risk of his own life preserved the object of his pursuit. The high water, the rapidity of the stream, and the proximity of a Fall of 97 feet perpendicular, will enable those acquainted with the locality to form a pretty accurate idea of the noble daring of the intrepid man.—A more perilous act can scarcely be conceived.

PUBLIC SPIRIT.

One of the claims of society upon young men is Public Spirit. Every young man should come forward in life with a determination to do all the good he can, and to leave the world better for his having lived in it. He should consider that he was not made for himself alone; but for society, for mankind, and for God. He should feel that he is a constituent, responsible member of the great family of man; and while he should pay particular attention to the wants and the welfare of those with whom he is immediately connected, he should accustom himself to send his thoughts abroad, over the wide field of practical benevolence, and early learn to feel and act for the good of his species.

I say, *early*, because if you do not begin in the morning of life, to cherish a public spirit—a spirit of active, enterprizing benevolence, you will probably never possess much of it. Thisis a virtue that rarely springs up late in life. If it grow and flourish at all, it must be planted in youth, and be nourished by the warm sunshine and rain of the spring season of life. He, who cares only for himself in youth, will be a very niggard in manhood, and a wretched miser in old age.

And consider what a poor, miserable kind of existence it is, to live only to one's self It is indeed but half living "Selfishness has been well termed, a starvelling vice. It is its own curse. He who does no good, gets none." He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and no body will miss him, or be sorry that he is gone.

Guard against this temper, my friends, as most unworthy in itself, and destructive of all respectability and usefulness. Cultivate a spirit of enlarged benevolence,—a generous, self denying, public spirit, which shall cause you to feel and take an interest in whatever affects the happiness, or conduces to the improvement of your fellow men. Especially is this a duty incumbent on you at the present day. It is day of action in the cause of God and human happiness. The young men of this generation are called to a great work: God is fast preparing the way for this world's emancipation from the thraldom & misery under which it has been groaning for six thousand years; and to those who are now coming upon the stage, does he extend the high privilege and honor of bearing a part in effecting this glorious work. See to it then, that you forfeit not the honour, by acting on the principle of a narrow and contracted selfishness. Cherish that noble, that disinterested, that rare patriotism, which will make you prefer the public interest to your own honour and emolument. It is in this spirit alone, that you can prove yourselves the worthy descendants of the pilgrims, or preserve those precious institutions and privileges, which you inherit from their labors and prayers. No one trait in their character was more marked than their public spirit. They labored, not for themselves, but for mankind; not for time, but for eternity. It was this that led them to forsake their own green fields for those inhospitable shores. It was this that induced them to lay broad and deep the foundation of those civil, literary and religious institutions, which are the glory and defence of our land. While, then, you have the honor of descending from those illustrious men, distinguished alike for their love of God, aspire to tread in their steps and imitate their virtues—living not for the present moment, but for all future time and for eternity.—*Rev. Mr. Hawes' sermon.*

SABBATH SCHOOL ANECDOTES.

Related by the Rev. Mr. Hoover, at the meeting of a Sabbath School Union in Philadelphia.

Mr. Hoover said, he had been called in the providence of God, some months ago, to preach to the inmates of a prison. On approaching the cell with the keeper, he heard the voice of supplication to God, and when the door was opened, discovered the occupant, an old man in chains, sitting on a log, with the bible before him, the opened leaves of which were wet with his tears — Into two other cells adjoining this, Mr. H. was conducted, each of which was tenanted by men whose demeanor and conversation indicated that they had passed from death unto life. To Mr. H.'s questions of surprise and pleasure, the keeper related that shortly after the imprisonment of the first mentioned convict, the unhappy man received a letter from his little son, in words to the following effect—"Dear father, soon after you left us, a kind Sunday School Teacher came to our house and took us to the Sunday School. Several of my companions go there too, and we pray for you very much We have laid up some money for you, and are saving all that we can to try to get you out Do dear father be good and trust in God." The artless expressions of love manifested in this letter, touched the father's heart, and he who had hitherto resisted the bible and conscience, was now bowed to the dust in the anguish of a smitten soul. He began to pray and to read that neglected word of life, and ceased not till He who had wounded, showed him that it was His merciful prerogative to heal.—The prisoners in the adjoining cell, meanwhile, hearing the language of prayer, at first wondered, but shortly betook themselves to the same throne of mercy. The alarm communicated itself to the next cell, and the inmates were constrained to cry out "what must we do." The fruits of this awakening are testified in the judgment of charity, in the conversion of three of these convicts to God.

Another interesting anecdote Mr. H. related as follows—"If, Mr. Chairman, you had accompanied me in a walk through this district two years ago, I could have led you to a house,or rather a hovel, not far from this spot, which was unfit to be the habitation of man or beast. There you would have seen a widow, with her seven children, in the rags of poverty, and with the imprint of misery on their coutenances; the room and its occupants forming a scene of wretchedness seldom surpassed. If, Sir, you will go with me to-morrow, I will shew the same house, but no longer a miserable tenement. Within, you shall behold the same widow and the same seven children, but clothed in comfortable raiment, and with peace smiling in their faces.—Sir, the Sunday School Teacher has been there, and he has led them to the place of holy instruction God has visited them in the plenitude of his grace, and five of those seven children give joyful evidence that they have passed from death unto life.—*Philadelphian.*

DOMESTIC RELIGION.

Baxter thinks, that, if family religion was fully discharged, the preaching of the word would not long remain the general instrument of conversion. Without being answerable for the extent of this observation, we know who hath said, "Train up a child in the way that he should go, and when he is old, he will not depart from it." We know that among our earlier godly ancestors, religion was a kind of heir loom that passed by descent; and instead of the fathers were the children. Families were then the nurseries of the churches: and those who were early 'planted in the house of the Lord flourished in the courts of our God, and still brought forth fruit in old age.' Even the ministers of the sanctuary were commonly derived from hence; and these domestic seminaries prepared them to enter the more public institutions. And what well-defined and consistent characters did they display. And what just notions did they entertain of divine truth. And how superior were they to those teachers who, brought up in ignorance, and after a profligate course, are suddenly converted; who, impressed before they are informed, are always in danger of extremes or eccentricities; who hold no doctrine in its just bearings, but are carried away disproportionably by some one truth, which first caught their attention; and who often continue crude and incoherent in their notions, and illiberal and condemnatory in their sentiments, through life. *They* were not always making discoveries, but 'continued in the things which they had learned, and been assured of, knowing of whom they had learned them.' They were enlightened, but not dazzled. They were refreshed with divine truth, but not intoxicated. They staggered not, but kept on steady in their course; neither turning to the right hand nor to the left. They were not Antinomians; they were not Legalists. None could honor the grace of God more; but they never abused it.

Not only, therefore, would the churches of Christ be more filled, but better: and though our eye is not evil, because God is good, and so far from wishing to limit the Holy One of Israel, we rejoice in the conversion of any; we reckon, and not without much observation, that the best members and the best ministers of our churches—they who, in their conduct and in their preaching, most adorn the doctrine of God our Saviour in all things, are those who are brought from pious families.—*Jay's Lectures.*

From the American Pastor's Journal.

THE SINNER THAT HARDENS HIS HEART

Furnished by a Clergyman.

Several years since, the writer of this article resided in the town of B———, Luzerne Co. Pennsylvania, not far from the "delightful Wyoming on Susquehannah's side."—The Spirit of God had visited the place before me, and still continued the work of conviction and conversion. In that lovely valley I first felt the arrows of the Almighty quivering in my heart, and there, if ever, I was "*born again*" There I first began to pray and feel for the ungodly, and exhort them to repent.

I was reaping by the side of the Susquehannah. Her bosom reflected the peacefulness of the skies, the soft breeze gently waved the tall grain, the birds sang sweetly in the shade of the black walnut, and all seemed to say, "*Now* is the *accepted time*, and the *day of salvation*."—There was with me a youth, A—— M——, who was in the gall of bitterness and under the bonds of iniquity. In days gone by, he had been deeply convinced of sin, and once indulged a hope that his iniquities

were pardoned; but now he was without hope. I felt for him with a tenderness of heart, which I have seldom experienced in other cases, and desired to do him good. I expressed my feelings. I warned him of his danger, and told him of the Lamb of God, whose blood cleanseth from all sin. He listened.—There seemed to be a little waking up of feeling in his bosom, and an air of solemnity gathered upon his brow, as he heard one, younger than himself, and but lately his companion in sin, warning him to flee from the wrath to come. He acknowled the unutterable importance of the things which were now urged upon his attention, and with great frankness began to relate his past experience. It was like the experience of many a sinner I could name. Long ago the *Spirit* of God called upon him, and he was *almost persuaded to be a Christian.* Once he stood almost upon the threshold of heaven. There was a time when he wept, and prayed, and seemed the heir of glory. But now, said he, "I am fallen,—fallen,—O how far!" He continued his tearful story by saying, "I know that I am not a Christian now. I am a great sinner.—I have quenched the Holy Spirit of God. If I should die as I am, I know *I must be eternally damned;* for I believe the Bible.—Yes,

"This fearful truth does yet remain,
The sinner must be born again,
Or drink the wrath of God."

"You may think," continued he, "because I am so careless now, I shall die unconverted. But it is not so.—I have more thoughts about death than many think for. *I mean to repent before I die,* and become a Christian. I cannot think of dying as I now am; but you need not be concerned about *me,* for *I mean to repent yet.*"

I heard him through, and wept over him; for *he would still harden his heart.* I urged upon him, once more, the duty of immediate repentance, after which I ceased to talk with him on the subject of religion, because I perceived it distressed him; and to my dying day, I shall regret it. Oh, that I had been more faithful, for the sequel will show the sudden destruction that came upon him.

Not many days after the above conversation, A. —— M. —— in company with several others, of like spirit, was crossing the river to waste a day in sinful amusement.—They had nearly reached the opposite shore, when the skiff, crowded too full, dipped, and they were plunged into the water. All but one succeeded in reaching the shore.—*That one* was the unfortunate A. —— M. —. He was a good swimmer, superior in skill and activity to most of his companions, had the oars in his possession, and yet he could not reach the bank. Death, which he so much dreaded, had come to summon him to the destinies of eternity. He sunk, and expired. I hastened to the awful scene, and with much trembling helped to lift the dead body from its watery grave.

What my feelings were, as I looked upon the lifeless form of my lost friend, and thought of the world of spirits, may be conceived by some, but cannot be told. He continued to manifest great hardness of heart until the hour of his death. Almost the last sentence, that was heard distinctly from his lips, terminated with an oath,— *a prayer to God to damn his soul.* When he utterd this fearful sentence, doubtless, he *meant* to live; and this is the *convinced sinner,* who *meant to repent before he died.* As I followed him to his narrow lodgement in that beautiful valley,

"My thoughts on awful subjects roll'd,
Damnation and the dead."

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without a remedy. When they cry, peace and safety, then sudden destruction cometh upon them, and they shall not escape."

From the Boston Recorder.

A NEW WORK ON BAPTISM.

Nine Lectures on Infant Baptism by Rev. Professor Woods, have just appeared from the press at Andover.

The Author's views of the *importance* of his subject will be perceived from two or three sentences found in the introductory lecture. "It obviously possesses a high degree of importance, and deserves to be maintained with firmness and zeal. But after all, we must remember, it is an outward rite, and does not belong to the essential articles of the Christian religion"—"It is clear, that the subject of Baptism cannot be regarded as bearing any comparison in point of importance with the conversion and salvation of sinners." Yet, it "ought not to be underrated, or treated as a trifle. It is no trifle."

The spirit in which the work is written, is just that which becomes every man who undertakes to defend any part of the Religion of the meek and lowly Jesus. It is the spirit of the Bible. The course pursued, is the straight-forward one, always followed by the man who has a single and important object in view—and moves onward with firmness and dignity to lay hold of it, treating all who would hinder him, with courtesy, and blending so much mildness of countenance with his fixedness of purpose, as finally to disarm opposition, and ensure the good will of all, whom it is desirable to conciliate. It may be said with confidence, that there is not a single sentence to be found in the work, which will give pain to the conscientious and candid of either denomination. It is written throughout in the spirit of meekness and love. It is not to be denied, that the controversy on this subject, as hitherto conducted, has been marked in many instances by a degree of asperity little becoming the disciples of Christ; and it is refreshing to meet at length with a work which gives a fair and full view of the whole ground of dispute without any tincture of party bitterness. It is especially refreshing, as it indicates the near approach of the day when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

MODE OF BAPTISM.

FROM DR. WOODS' LECTURES.

Even if it were the case, that *baptizo* always signifies *to dip* or *immerse all over in water,* when applied to other subjects; it would by no means certainly follow that it has this signification, when applied to the Christian rite of *Baptism.* There may be sufficient reasons, why a religious rite, though denoted by a word in common use, should not be performed in a manner exactly in conformity with the common signification, of that word. This we well know is the case with the words, by which the other Christian ordinanance is denoted. The word *Supper* in English, and *deipnon* in Greek, have a very different sense when applied to that institution, from what they have in ordinary cases. Eating a *morsel* of *bread* does not constitute a *supper* a *principle meal;* although this is the common signification of *deipnon.* But in this religious rite, *eating a small morsel of bread* is called a *Supper.* 1 Cor. 11: 20.—And the Apostle charged the Corinthians with abusing the ordinance, because they made use of more food, than the design of the ordinance required. Now if the word which denotes one Christian rite, has a sense so widely different from its usual sense; why may it not be so with the word which denotes the other Christian rite? As *deipnon,* in reference to one rite, signifies, not a usual meal, but only a *very small quantity of bread;* why may not *baptizo,* in reference to the other rite, signify, not a complete dipping or washing, but the application of water in *a small degree?* This would present the two institutions in the same light. In the first; as bread and wine are used, not to nourish and vigorate the body, but for *spiritual* purposes, or as a *sign* of *spiritual blessings;* a very small quantity is sufficient. Indeed the Apostle decides, that a small quantity is better suited to the ends of the institution than a larger quantity. So in the other; as water is used, not to cleanse the body, but merely as a *sign* of *spiritual* purification; a small quantity of water must be sufficient;—as sufficient for the purpose of this ordinance, as a small quantity of bread and wine is for the purpose of the other.—The nourishment of the body in the one case, and the cleansing of it in the other, being no part of the end to be answered; a large quantity either of bread or of water can be of no use.

From the Boston Recorder.

TO THE CHRISTIAN PUBLIC.

Baptism, like the Lord's Supper was designed to promote the interests of pure and undefiled religion, and in whatever way administered, it is fitted to accomplish this object, just as the holy purposes of the Lord's Supper may be secured by the use of any kind of bread or liquid; whether we are standing, sitting, kneeling, or lying down. All Christians make baptism a prerequisite to Church membership, but some attach such importance, not to *baptism itself,* but to the *mere mode* of applying water in baptism, as to make *this*—the bare *form* of a *ceremony*—essential to the very existence of a Christian Church.

Some of the evils necessarily resulting from this cause are too obvious to all; but in order ultimately to promote the interests of pure religion, we wish to ascertain more fully by a disclosure of *authenticated facts,* what evils have actually arisen from it to the Church of Christ in our own country.

More particularly;

I. Has it prevented, stopped, or retarded revivals of religion?

II. Has it injured the religious influence or the pecuniary resources of particular Churches?

III. What injurious influence has it had on the minds of anxious inquirers after salvation, young converts, and men of the world?

IV. What other injuries, of a particular or more general nature, has it done to the cause of religion?

We respectfully and earnest request the editors of religious newspapers throughout the country to insert this article in their columns; and all, whether clergymen or laymen, who are acquainted with facts in answer to the above inquiries, to transmit them by mail as soon as convenient to Daniel Henshaw, Esq. P. M. Winchenden, Mass. whence we can easily obtain them.

LUTHER AND OTHERS.

Poetry.

From the Christian Guardian.

THE LAST CHRISTIAN.

Ages had passed away—the Sun
His glad millennial race had done,
Sin marr'd the earth again:
Satan in chains no longer bound,
Was walking his accustomed round,
Abroad his own domain,
The Sons of violence were strong,
And rapine, murder, fraud and wrong
Were scorning all control,
While Belial held his midnight court,
Mid lawless lust and wanton sport,
And conscience-dead'ning bowl;
The glory of the Lord was far away;
And saints expecting mourn'd their
King's delay.

One hoary-headed man of tears
Recalled the joys of happier years
When Jesus reigned below;
Had seen his brethren one by one
Depart to claim their blood-bought
throne,
And long'd himself to go;
One fond desire still linger'd here,
And bound him to this lower sphere,
His child had wandered far
From pure religion's golden way,
From paths of pleasantness astray,
And with the sons of war,
To distant climes had bent his wayward
course,
Sought fame in blood, and sinn'd with-
out remorse.

Full many a moon had wax'd and wan'd,
And from the field with carnage stain'd,
As yet no tidings came;
The old man felt his spirits fail,
The chilling damps of death prevail,
O'er life's expiring flame;
Yet still to Heav'n in bitter cries,
Mid nature's latest agonies,
Struggling he perseveres;
My covenant God in mercy mild
Remember my transgressing child,
My child of many prayers.
Faith seated the promise, and his part-
ing spirit
Its crown of glory hasten'd to inherit.

Behold yon soldier on the plain,
The life blood issuing from his vein,
See grace within him strives,
He lifts his haggard eyes to Heav'n,
And prays to have his sins forgiv'n,
He mourns and he believes;
The heav'nly host had mark'd his cries,
Beheld the Saviour's sympathies,
And knew the prayer was heard;
Forth burst the sounds of heavenly
praise,
The Ancient of eternal days
His glorious train prepar'd.
'Tis done, the last redeem'd is gather'd
in,
The church is perfect, endless years
begin.

F. F.

CIRCULAR.

AMERICAN COLONIZATION SOCIETY.

Convinced that the combined influence and efforts of the Clergy throughout the United States, in behalf of the American Colonization Society would conduce perhaps more than any other means, to a clear understanding and conscientious approval, generally of its objects, and to their final consummation by the powers of the States and the Nation, the Board of Managers beg leave to invite, to the following facts and suggestions, your candid and very serious consideration.

The design which the Society aims to accomplish, has been repeatedly announced to the public, and is concisely this: To colonize upon the coast of Africa, with their own consent, the Free People of colour of the United States, and such others as may be emancipated by individual humanity or the laws of the States.

This design the Managers believe to be practicable, humane, patriotic, and religious.

1st. Of the practicableness of the scheme, the Colony of Liberia affords unquestionable evidence. Eleven years only have elapsed, since the Society was instituted. For nearly half the period since, its friends have been strongly opposed in their efforts, and, with scanty resources, obliged to encounter difficulties the most formidable both in this country and in Africa; yet a Colony of more than twelve hundred people has been founded, exhibiting all the characteristics of a well ordered, prosperous, and religious community. This Colony holds jurisdiction over more than one hundred and forty miles of coast. It exerts a benign and increasing influence over the neighboring tribes. Most of those who have resided for two or three years in the Colony, have acquired property, some of them to the amount of several thousand dollars, and are in easy and comfortable circumstances.—Schools are established, to which every child has access; churches have been erected; the duties of morality are faithfully performed and the ordinances of religion seriously and generally regarded. The resources of the Colony, are, at present, nearly adequate to its subsistence, and must soon be sufficient to meet the necessities of a large annual emigration.

2d. In regard to the humanity of our plan, but one opinion, we believe can be entertained by candid and reflecting men. More than 250 000 free people of colour, nominally free but without the benefits of freedom, with few means or motives for improvement, in a condition not merely unfavorable to enterprise and virtue, but which almost denies existence to all the higher qualities of character, *thus* degraded by circumstances, which, here, admit not of change, but who in Africa are found capable of every thing praiseworthy.—such, and so numerous a class, we would elevate to the position of respectable, free, and enlighted men. Nor need the benefit be limited to these. The will of individuals and the States may give it a wider extent; an application no less desirable to those who are out of the reach of our charities. The aid, too, which African Colonization will afford to the suppression of the slave trade, cannot be deemed other than of high importance to the cause of humanity.

3d. Our country has the deepest interest in the proposed work. The population which we would remove is injurious to the morals, the industry, and the strength of our nation. Colonization in Africa affords the only hope of deliverance from the evils of this population; evils of a character and magnitude severely felt already, and truly threatening to the future welfare of our country.

4th. But while the enterprise in behalf of which we respectfully solicit a candid and thorough examination, and if approved, your efforts and charity is regarded by us as practicable, humane and patriotic we believe it has a still higher claim to the favour of the whole American people. Religion demands its execution. We are urged to prosecute it, by a deep concern for the moral interests of our nation, and the spiritual as well as intellectual illumination of the millions of Africa. The Colony which we have planted, is already a light shining in a dark place; and its progress will be "as life to the dead," to the degraded and miserable pagans of one quarter of the globe. Already, have the tribes in the vicinity of our settlement, expressed an earnest desire to receive instruction, and several individuals of their number have been evidently and solemly impressed by the doctrines of the Redeemer of the world. And must not a moment's reflection upon the wrongs which Christian nations have inflicted upon Africa, create a desire in every benevolent mind, that some redress may be made to her for past injuries, by imparting to her children that Gospel which offers to the most sinful and the most hopeless, "life and immortality?"

In view of these or other considerations, should you deem our Institution deserving of your aid, we venture respectfully to suggest two modes, by which we believe the design of it may be most successfully promoted.

The first is, by the establishment of State Societies, with subordinate Associations auxiliary thereto, in the several counties or towns of each State, throughout the Union.

The second is, by securing a disposition among the Clergy and Churches of all denominations, to aid the Society by taking up collections, annually, in its behalf on or about the Fourth of July.

We indulge the hope, that both of these measures will meet your approbation, and receive your prompt and efficient support. A small offering from each Church in the United States on the occasion we have mentioned, would constitute a fund exceeding the amount of contributions to our treasury during any past year,—a fund, rendered useful by the very mode in which it was obtained, as well as by the operations to which it would give rise. To the efforts of the Clergy, the Managers feel that they must look for the means (in great part, at least,) of enlarging the Colony of Liberia, and thus planting in the moral wastes and deserts of Africa, the seeds of virtue and of truth.

By order of the Board.
R. R. GURLEY, *Secretary.*

THE GENEROUS SCHEME PROMOTED.

It may be well to state, (as some of our readers may not have perused our last volume) that Gerrit Smith, Esq of Peterboro, N. Y. has offered to give one thousand dollars to our Society, payable, one hundred dollars annually, for ten years, provided that ninety-nine others can be found who will subscribe in the same manner. We published in our last number, a letter from a gentleman, in Charleston, S. C. expressing his wish to be considered one of the number. Two other individuals, whose names we are not now at liberty to mention, have resolved to join in this great work of charity. We cannot, however, withhold the following letter, the spirit of which we pray may pervade many minds.—*African Repository.*

NEWARK, March 15, 1828.

REV. AND DEAR SIR:

I duly received your communication on the subject of Mr. Gerrit Smith's proposition of raising funds for the Colonization Society. I ardently hope, that it may be cherished by at least a hundred friends.

With our disappointed expectations in New-Jersey, in the cause of African Education you are acquainted—these and other difficulties have led me fully into Mr. Smith's conclusion, "that the only present channel for our labors in behalf of Africa and her unhappy children on our shores, is that which the American Colonization Society opens up."

You will please, therefore, receive this as my stipulation to become one of the hundred subscribers to pay one hundred dollars each for ten years, payments to be made on the 1st of July of each year. And may He, who has the hearts of all men in his hands, bring to this blessed enterprise the patronage, it so much needs and deserves,

With great regard, Yours truly,
THEO FRELINGHUYSEN.

REV. R. R GURLEY.

From the N. Y Observer.

EMIGRANTS.— It seems almost as if our native Americans were to be supplanted by foreigners. The Mercantile Advertiser speaks of one vessel which has arrived from Havre with 100 Swiss: another with 200, and another with 165: and that from a single District in Switzerland, nearly 6000 more were preparing to emigrate. Says the Journal of Commerce, "Since the 1st May, 2,300 foreigners, mostly emigrants, have arrived in this port."

DESTRUCTIVE HAIL STORM.—Several parts of Maryland, Delaware and Pennsylvania, were visited by a very destructive hail storm on the 9th May. Near Denton, Delaware, persons who were out received considerable injury from the hail. Not a western window escaped. Cattle suffered severely.—Some of the hail is stated to have been as large as hens' eggs. A letter from from Potter's Landing, in Caroline County, E. Shore of Maryland, says, "Our crops of Rye and Wheat are much injured. Buildings, fences, orchards, and timber, are prostrated.—There are upwards of 50 houses blown down in this neighborhood; the gardens are spoilt. The hail was so severe as to destroy many birds. Doves, partridges, robbins, blackbirds, &c. have been found dead in great numbers.—The storm has broke for me upwards of one thousand panes of window glass.—The whole neighborhood has suffered in the same way. The loss in fact is immense. Whole orchards are swept. I hope it has not been general. In width here it was from four to six miles—its extent unknown."